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Mr. GROSVENOR's
SERMON
O N

His MAJESTY's Birth Day.





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GOD's *Good Will* to Great-Britain.

A
S E R M O N

Preach'd to the

S O C I E T Y

O F T H E

Lord's-Day Morning Lecture,

A T

Little St. H E L L E N S,

Upon *May XXVIII. 1720.*

T H E

Birth-Day of His M A J E S T Y

King *G E O R G E.*

By *B. GROSVENOR.*

Published at the Request of the said SOCIETY.

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DEUT. xxxiii.† 16.

—*AND for the Good Will
of him that dwelt in the
Bush,*—



WE are led by these Words
to the Original of all
the Pleasures of this
Day. The *good Will*
of God has made it
one of the most au-
spicious Days in the *British* Calendar.
We are met together to mingle Religion
with our Joys. That while we give to
Cæsar the Things that are *Cæsar's*, wish-
ing to him, according to the *Roman* Sa-
turation, to a Man upon his Birth Day,
Multos & Felices, That he may see many

of them, and happy; we may also give to God the Things that are God's; by acknowledging the Gift of this Day, and all the happy Consequences of it to the good Will of him that dwelt in the Bush.

GOD had bid *Moses* go up and die. He was ready at a Word. It was no more betwixt God and *Moses*, but, *Go up and die Moses*. *Moses* goes up and dies. As when a Father commands the Child to Bed, the obedient Child goes without any Hesitation. But *Moses* would die, *more Majorum*, after the manner of the ancient *Patriarchs*. Before he died, he would take a solemn Farewel, and pray over them; he would leave behind him some useful Instruction, and pronounce a solemn Blessing upon them. *This is the Blessing with which Moses, the Man of God, blessed the Children Israel before his Death.* *

THE Introduction to this Blessing is a fine Instance of the *Sublime*. It commands Attention; it breaths a wonderful Spirit; we feel Rapture and Inspi-

* Ver. 1, 2, 3 — 6.

ration all the way. *And he said, the Lord came from Sinai, and rose up from Seir unto them; he shined forth from Mount Paran, and he came with Ten Thousands of his Saints: from his right Hand went a fiery Law for them; yea, he loved the People, all his Saints are in thine Hand; and they sat down at thy Feet, every one shall receive thy Word — Let Reuben live —*

HE does not only bless *Israel* in general, but he lays his Hand, as it were, upon the Head of every Tribe in particular, and prays over them, and prophecies of them, and pronounces such Blessings upon them, as were according to the Designs of God's Providence towards each Tribe, and the Lots that afterward fell to them.

THE Words I have read are part of the Blessing of *Joseph*, v. 13—17. The Allusion is to the Story of the *burning Bush*, *Exod. iii. 2.* *The Bush* was an Emblem of the low Estate of the Church at that time. If Number, Riches, outward Pomp and Splendor, are the Marks of the true Church, as the *Papists* would have us believe, one might have gone
about

about with that Mark in one's Hand long enough, before the true Church could have been found in many Ages of the World. It was not always that God's People had this Mark on their Side, in the *Old Testament*, and more seldom under the *New*. It's something odd to make those things the Marks of the true Church, which a Man is bound to renounce in virtue of being a Member of it; viz. *The Poms and Vanity of this World*. The Visible Church of God was at one time, shut up in the *Ark*. At another time it was to be found only in the Family of *Abraham*. At another time, they were Slaves in *Egypt*. Such were its deplorable Circumstances that were as this time represented by a *Bush on fire*. And *he looked, and the Bush burned with Fire*. The Fire of Affliction, hard Slavery, and cruel Persecution. *But the Bush was not consumed*. Under all their hard Labours, cruel Task-Masters, and Murder of their Children, *the more they were oppressed, the more they grew and multiplied*. The Reason is, because God was there, of a Truth among them. God's appearing in Fire, carry'd in

in it a Representation of his own Majesty, Purity and Power ; and a Comfort to his People, tho' a Terror to his and their Enemies. The Light of *Israel* is a consuming Fire to the Adversaries of *Israel*. *The Light of Israel shall be for a Fire, and his Holy One for a Flame, and it shall burn and devour his Thorns and his Briars in one Day : and shall consume the Glory of his (the Assyrians) Forest, and of his fruitful Field, both Soul and Body : and they shall be as when a Standard-bearer fainteth. **

THE Place of this Appearance of the burning Bush, was called *Horeb* ; but afterwards Mount *Sinai*. *Sinai*, as some Criticks tell us, comes from an *Arabian* Word, which signifies a *Bush* ; perhaps because the Ground there had a great deal of that sort of growth upon it. However that be, 'twas from this Place afterwards, that the great God, again, appear'd in flaming Fire ; *The Lord came from Sinai, and rose from Seir, unto them ; he shined forth from Mount Paran ; and came with Ten Thousands of*

* *Isa. x. 17.*

his holy ones. His holy Angels, who wait on their God, make up his Train, and attend the *Shecinah* or glorious Appearance; in a manner suitable to the Majesty of Heaven. *From his right Hand went a fiery Law*: given from the midst of Fire, and having Effects and Consequences like those of Fire, purifying and cleansing them that Obey, but destructive to the Disobedient.

OUR Text says, that he *dwelt in the Bush*. The Church has the Honour of God's Residence in it, tho' in its lowest Estate. There he dwells as one Friend dwells with another, for Converse and Communion. There he dwells as a Proprietor in his own; as a Relation; as a Father among his Children; an Husband with his Spouse. He dwells in his Church as a God in his Temple; *Here will I dwell, and here will I record my Name*. He dwells there as a Principle of Life, to communicate vital Influence throughout the whole Body. He dwells there as an Instance of his good Will, and with all his *good Will* along with him. The good Will of God to his People in Adversity, is a greater Blessing

ing than all the Prosperity of the Wicked without it. It makes the State of a good Man at the lowest and worst, better than that of a wicked Man at his highest and best. As *Lazarus* with his Dunghil, Soars and Poverty, was in a Condition infinitely preferable to *Dives*; and as this burning Bush was more honour'd, safe and glorious, than all the Cedars of *Lebanon*; for God was there with his *Good Will*, and the *Good Will of God is the Best of Blessings to any Person, Family, People or Nation.*

THIS may serve as the *Observation* from the Words; which we may Improve, in a Manner somewhat suitable to the present Occasion, by shewing,

I. WHAT this *Good Will* is, and what it supposes and includes?

II. THAT it is the *Greatest and best of Blessings* to any Person, Family, People or Nation.

I. WHAT this *Good Will of God* is? And it signifies not only that *Benevolence* of God, whereby he *wills Good* to all his Creatures, *not willing that any should*

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perish,

perish, but should come to the Knowledge of the Truth, and be saved: Not only his common Beneficence, whereby he does good to all, and his tender Mercies are over all his Works; causing his Sun to shine and his Rain to fall upon the Just and the Unjust: And with a liberal Hand scatters promiscuous Bounties over the World, which are pick'd up by wicked Men as Dogs do Crumbs under their Masters Table: But the good Will of God here must be understood to signify something more Excellent; and comprehends,

§ 1. *His Affection for them as his chosen People. Yea, he loved the People, all his Saints are in thy Hand, and they sat down at thy Feet, every one shall receive of thy Words. ** His bringing them out of *Egypt* was one Instance of this Love; *When Israel was a Child I loved him, and brought him out of Egypt. †* And his giving them the Law in so glorious a Manner is set down as another; *For he sheweth his Word unto Jacob, his Statutes and his Judgments unto*

* *Deut. 33. 3.*

† *Hos. 11. 1.*

Israel, *he hath not dealt so with any Nation.* *

§ 2. His kind *Designs* and Purposes towards them. These were ever of Old. Had an early Date, a continued Train thro' many gracious Promises and Prophecies. The *good Will* that promised to make *Abraham's* Family numerous as the *Stars of Heaven*, did shine forth in all its Glory, by carrying the first Promise of the *Seed of the Woman* thro' every Generation down to the Fullness of Time: When the same *good Will* that dwelt in the Bush was proclaimed by Angels, (and it may be by the very same *Angels*, that attended the *Shecinah*, or divine Glory at *Horeb*.) Suddenly there was with the Angel a Multitude of the heavenly Host, praising God, and saying, *Glory to God in the Highest, Peace on Earth, good Will towards † Men.* The good Will purchased by Christ, proclaimed by Angels, and offered in the Gospel.

§ 3. His *acting* for them in Pursuance of these Designs.

* Ps. 147. 19, 20. † Luke 14. 10, 11.

THIS made the *Israelitish* History the most Wonderful of any in the World. *He did great Things in Egypt, wondrous Works in the Land of Ham, and terrible Things in the Red Sea. Who can utter the mighty Acts of the Lord? Who can shew forth all his Praise?* * It follows, *Remember me, O Lord, with the Favour thou bearest unto thy People.* So that it was the Good Will of God that did those *Wonders* for them. That divided the Sea to make a Passage for his chosen People; that brought Water out of the Rock, *Manna* from Heaven, and Fleth from the Clouds; 'twas this that drove back *Jordan*, dismantled *Jericho*, made the Sun stand still to light *Joshua* to the End of a Victory; as afterwards the good Will of God made it go back to indulge a Favourite with a sure Token of his Recovery. † But to compleat the Notion of this good Will of God, we must add,

§ 4. IT includes a *Covenant* Interest in God, and his Favour through *Jesus Christ*.

* *Pf. 106.*

† *2 Kings 20.*

THIS was the Thing pointed to; when out of the Bush, God said, *I am the God of Abraham, Isaac, and Jacob.*

* Owning his Covenant with them, which it was good Will to enter into, and good Will to put *Moses* in Mind of, for the Support of his Faith. The good Will of God in Christ towards those in Covenant with him, includes,

I. THE special Conduct of the divine Providence. *The Eyes of the Lord run to and fro beholding the Evil and the Good.* There's the general Providence; but they are in a particular Manner said to be fix'd upon the Righteous, He *withdraweth not his Eyes from the Righteous.* † There is his special Providence. *The Eyes of the Lord are upon the Righteous from the rising of the Sun to the going down thereof.*

It would carry me too far, to illustrate this, from all the Special Providences to *Israel*, from *Egypt* to *Canaan*; how he carry'd them upon *Eagles Wings*, and hid them in the Secret of his Presence. How he made all Nature obsequious to

* *Exo.* 3. 6.

† *Job* 36. 7.

their Accommodation, Safety and Glory; and when Nature failed, he wrought Miracles that they might not be destitute. If there be another People in the World to whom this sort of Language may be apply'd, they are the People of this Nation. *We* have also been brought out of *Egypt*; saved from Popery and Slavery; a Land of Darkness, Idolatry, Cruelty, Plagues and Bondage; by an high Hand, and an outstretch'd Arm; by Miracles of Good Will; which, if they have not been so obvious to Vulgar Apprehension, as to strike the Sense, do equally affect the Mind, and are not less considerable in their Consequence and Effects.

WE celebrate the *Good Will of God* to *Great Britain*, in the Gift of this Day 60 Years ago, in the Year of the Restoration; a Pledge, that it should in Time become a Blessing beyond Expectation. 'Twas the Good Will of God that gave our present Sovereign such an Happy Constitution of Body and Temperament of Mind, as made him capable of such an Application to Publick Affairs. 'Twas this watched over his Ad-

venturous

venturous Youth, and formed his Riper Years. That so often cover'd his Head in the Day of Battle, both while he was Learning the Art of War in the *Imperial* Armies, and when he was gathering Laurels in *Hungary* and *Morea*; where he fought against the Enemies of Christianity: And afterwards in *Germany* and *Flanders*, where he commanded against the Disturber of the Peace of *Europe*.

THAT the Family now happily Establish'd among us should continue *Protestant*, surrounded with *Papists* as they were; and not without their Temptations: That the *Settlement* should be made at the only Time, as it should seem, that ever it could have been: And that it should be so often strengthen'd by the Legislature, when it was assaulted a many Ways, by those, who would have perswaded us, that we could never be safe, till *the Thing that we feared come upon us*; nor happy, without Popery or Slavery; a Yoak, which neither we nor our Fathers were able to bear: That the Succession should at last take Place, thro' all the seemingly invincible Obstacles, that arose in its Way: And that after
the

the Accession of our Sovereign, those who might have prov'd the most dangerous Enemies, were taken away, at the most critical Junctures of Time: These are Things that refer us to that Branch of the *Good Will* of God, the Special Conduct of Divine Providence.

IT is not for me to pretend to enumerate all the Instances of it, with my short Warning, and little Time for this Service. Some Body else may, and it will be very well worth the while to do it. It will be suitable to this Occasion, edifying to All, who *fear God and honour the King*; whom God has honoured by such a Train of Successes, from the Time of his Birth till now, in such Numbers, and with such Peculiarities as are proper enough when the Design is to prevent our taking them for ordinary Providences. It will be observed how our Sovereign has been favoured by the Winds and Waves; the Elements and Seasons of the Year. By the critical Timing of Things, the Discovery of Secret Conspirators, and Defeating the open Attempts of his Traiterous Subjects at Home, and Disappointing Expeditions

ditions from Enemies Abroad. Lay them together, for a View of the Good Will of God to us, and it will give us that sort of Pleasure, which every one has to see his Interests conducted by a Person so accusom'd to Good Success. *Whofo is wise and will observe these Things, even he shall understand the Loving-Kindness of the Lord.*

2. THE Good Will of God, consider'd as a Covenant-Interest in his Favour thro' Jesus Christ, does also include the *Special Influence of the Divine Spirit.*

OUR Redeemer, taking Leave of his Disciples, promises them the Holy Spirit as a Token of his Love and Good Will; and to make Amends for his Absence from them. *If I go I will send the Comforter.* * The common Influence of this Spirit, where it has been well improved, has made Great Men; † and the Special Influence of it, has made Illustrious Christians: According to the Measure of the Gift and Grace of God, in restraining from Evil, and exciting to that which is Good: Assisting in Du-

* John xvi. 7. † *Nemo vir magnus sine aliquo afflatu divino unquam fuit.* Cic.

ty ; leading into Truth ; and fortifying against Temptation : Guiding in the Christian Course ; supporting under Troubles ; sweetning the Enjoyments of Life ; sanctifying the Afflictions of it ; comforting under them ; and carrying on the Work of Grace unto Perfection.

3. THE Good Will of God, consider'd as a Covenant-Interest in God thro' Jesus Christ, does further take in *the free and full Pardon of our Sins*. This is Good Will indeed, for the Great God to visit the Soul with a Smile in his Face, and these Words in his Mouth, *I, even I am he, who blotteth out all thy Transgressions for my Name's sake*. And if the Great God has nothing against us, who else shall lay any Thing to the Charge of God's Elect ? 'Tis God that justifieth, 'tis Christ that dy'd ; yea rather that is risen again : There is therefore no Condemnation to them that are in Christ Jesus.

4. IN the last Place, it takes in a *Freedom of Access* into his Presence at all Times.

IT would be thought *Good Will* indeed, if our Sovereign should say to any of us, " Come and well-come to my Court,

" at

“ at any Time, and upon any Occasion.

“ *Come boldly*, in every Time of Need;

“ come and ask, and knock, and seek.

“ I do assure you, your Importunity I

“ will never count unseasonable; nor

“ shall it ever give me any Offence.”

I HARDLY need to make a distinct Head, to tell you, where all this will end. You know that the Good Will of God will never have accomplished all its kind Designs upon you, till it has brought you to partake of all that, which Good Will can provide for its beloved Objects; in the full Enjoyment of himself to all Eternity: For *where he is, there shall his Servants be, that they may behold his Glory.*

II. THIS Good Will is the *Greatest and Best of Blessings* to any Person, Family, People or Nation.

THIS is a Position that does not need Proof, but rather a serious Consideration; that it is

§. I. THE Good Will of *a God.*

A GREAT deal of Pains is sometimes taken, a great deal of Charge Men are

at, and every Art of Insinuation is made use of, to obtain the Good Will of *Man*; of some Persons, who, if they had never so Good a Will to us, can do but little for us; are of narrow Capacities, and of bounded Power. But the Good Will of *a God*, whose Idea includes every Excellence to infinite Perfection, is, for that Reason, infinitely more valuable; *Blessed are the People who are in such a Case.*

§. 2. THE Good Will of God is the Fountain of *all other Blessings.*

WHATEVER comes in the Way of a Blessing, and deserves the Name, takes its Rise from the *Good Will of God*. Not but that a great many *precious Things of the Earth*, may be giv'n, and are daily giv'n, to those, for whom God has not this Good Will; to the *Covetous whom the Lord abhors*; Estates, Equipage, and Abundance of those fine Things, are given along with the Meaning of that Text, *Mal. ii. 2. I will curse your Blessings*; that is, the Things you count and call *Blessings*, I will curse; and *make your Table a Snare to you*; for,

§. 3. No.

§. 3. NOTHING, *without the Good Will of God, is a Blessing* : But that, even alone, of it self, can make us Happy.

ALL the *Precious Things* in Heaven and Earth can't make us truly Blessed without this ; whereas this can Bless us, and make us perfectly so, eternally so, without them all. This is what the Carnal Mind cannot comprehend. Not Blessed ! a good Estate, ample Revenues, an honourable Post, all the Accommodation of Life, and Pleasures of Sense, at Command, and not Blessed !—— How would you have a Man Bless'd ? I answer, with the Good Will of God : That Favour which is *better than Life*, and that Loving-Kindness which is beyond all the Comforts of Life. A Thousand Worlds cannot make up the Room of a Lost God ; or do instead of his Good Will ; but the Great God can easily fill up the Room of a Lost World. With the Good Will of God, *if we live, we live to the Lord ; and if we die, we die in the Lord ; living and dying we are the Lord's* : But, without it, while we live, we live under a Curse ; and when we die,

die, we die into the Curse; and are swallowed up of eternal Curse, Misery and Death.

§ 4. THE Good Will of God gives the *Sweetness* and Comfort to all other Blessings.

HERE were a great many good Things poured out upon the Head of *Joseph*. But they would not all put together do, without the Good Will of God. The Good Will of God stands in the midst of all the other Blessings, like the Tabernacle in the midst of the Camp; *Decus & Tutamen*, the Glory and Defence of all the Rest. v. 13. *And of Joseph he said, blessed of the Lord be his Land, for the precious Things of the Heavens; the Influence of the Sun and Air. And from the Dews above; the Rain that fructifies the Earth. And for the Deep that coucheth beneath: The Springs that arise from beneath the Earth; or the Sea, which by subterraneous Conveyances supplies the Springs and Fountains of Water. And for the precious Things brought forth by the Sun, and the precious Things put forth by the Moon; according to the Course of the Moon, or*
from

from Month to Month. *And for the chief Things of the ancient Mountains; the Mines of Gold and Silver that are generated in the secret Beds of ancient Mountains. And for the precious Things of the everlasting Hills, that shall continue to the End of the World. And for the precious Things of the Earth, and the fulness thereof: All its Creatures and Fruits above Ground, and its Treasure underneath. And for the good Will of him that dwelt in the Bush.* So that fruitful Seasons, the Earth loaden with Plenty, and Mines of Gold and Silver; in a Word, all the precious Things of Heaven and Earth, won't make up a Blessing compleat, without the *Good Will of God.* All the Joy and Sweetness, all the Blessing and Happiness, of every precious Thing, is the Good Will of God, from which it comes, with which it is enjoyed, which it will end in after they are gone from us, or we are parted from them for ever.

I conclude with a few Remarks, proper to such a Subject and Occasion as this.

1. THIS is a Consolation to the Godly afflicted.

YOUR Afflictions do not prove that you have not God's Good Will; no more than that it did not dwell in the Bush because it was on fire. And further, thou hast that which is better than all the *precious Things of the Earth*. Here were poor Labourers in Brick-Kilns; poor Bondmen, who were almost wearied to Death; beaten, murdered, abused, a many ways; God comes down, and owns Good Will to them, owns them of his Kindred and Family, and is not ashamed to be *called their God*.

2. HAVING the Good Will of God, let us be the less concerned at the *Ill Will of Men*.

LET who will bear us an Ill Will; He can either turn their Hearts. *If a Man's ways please the Lord, he can make his Enemies at Peace with him*; or he can prevent the Mischief of their Ill Will; or over-rule it to good Purposes; or his Good Will can be enough without theirs;

theirs; and make amends for all the harm of their Ill Will to us. The Good Will of God will be too hard for all the Ill Will of Men in the World.

WE rejoice this Day in that Good Will of God, that has work'd its way through a deal of the Ill Will of Men. But if their Numbers had been greater; if their Interest, Riches or Alliances, had been much more considerable, we would set the Good Will of God against them all. *He will establish the Work of his own Hands; he will deliver us from wicked and unreasonable Men.* Every Day shall lead us (we trust) into a Discovery of more and more of the Good Will of God towards us, in the Character and Conduct of our Sovereign King *GEORGE*. Which is an inviting Subject. But I must forbear in Decency; and leaving it to better Hands, and more Leisure; I shall close this Article with an Observation, which, I believe, delivers our common Sense: "Were an honest *Briton* to wish for a Sovereign, who, in the present Situation of Affairs, would

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" be

“ be more capable of advancing our
 “ national Happiness, what could he
 “ desire more than a Prince, mature
 “ in Wisdom and Experience ; re-
 “ nowed for Valour and Resolution ;
 “ successful and fortunate in his Un-
 “ dertakings ; zealous for the Reform-
 “ ed Religion ; related or allied to all
 “ the most considerable Protestant Pow-
 “ ers of *Europe* ; and blest with a nu-
 “ merous Issue ; who surround and a-
 “ dorn the Throne ; who carry out
 “ Prospects of Happiness a great way
 “ into Futurity, and seem an Intail of
 “ the *Good Will of God* to those who
 “ come after us, if not cut off by their
 “ Sins. A Failure in any one of these
 “ Particulars, has been the Cause of
 “ infinite Calamity to the *British* Na-
 “ tion ; but when they all thus hap-
 “ pily concur in the same Person,
 “ they are as much as can be suggest-
 “ ed even by our Wishes, for making
 “ us a happy People, so far as the
 “ Qualifications of a Monarch can con-
 “ tribute to it.

3. LET the Good Will of God to you all, engage you to maintain *mutual Good Will* towards one another.

How it comes to pass I leave to others to enquire, but the Observation is too obvious, that those Periods of Providence that have display'd the greatest Good Will to us all, have not proved, as they should have done, the Opportunities of manifesting the most Good Will to one another. Is it a Corruption, that must always be drawn forth by the Shine of Favour? Is it too great a Blessing for us, to *know the Things that belong to our Peace*? Is it no Reproach to us, for the World to observe, that we have nothing of that Principle of the ancient *Romans*, *Donare inimicitias Reipublicæ*? to give up private Quarrels to the Publick Good? Is it that the great Enemy of our Religion knows what it glories in as her Crown and Excellency, that he endeavours to destroy that Temper, which so justly recommends Christianity to the Approbation of wise and confide-

rate Men? The most acceptable Return to the Good Will of God, would be to practice the Good Will recommended by the Apostle, * *Let us consider one another, to provoke unto Love and good Works.* Consider one another's natural *Temper*, and make due Allowances for it. The most Offences Christians take at one another, are only the breaking out of natural Temper on the one Side, and the other not considering it, or making some Allowance for it. Consider the different *Lights* in which Things are seen. The difference of Education, and the strong Biass that it gives. The different *Capacities* and Attainments of Persons. And how natural it is, even for those Persons, that will not make these Allowances to others, yet, upon Occasion, to claim them for themselves. *If Christians will not Love one another* (says a good Man now with God) *till they all come to the same Mind, they may e'en lay aside that*

Duty till they come to Heaven ; † but they who lay it aside upon that Account, do not look as if they were going thither. The World of Love above, where Good Will reigns, as on its Throne, and flowing from him who is the Fountain of it, diffuses its self into every Breast, and rebounds again from every Soul, mutually, upon each other. I say, that World of Love, will open its Gates to none that have drop'd this Grace by the Way, if such a Thing were to be supposed. Never strive with one another about any thing, so as to lose mutual Good Will in the Contest. Whatever Point is gained with the Loss of this, the Victory is too dear. There is more lost than gained ; because without this, nothing else can be useful to Man, or acceptable to God. There is nothing left, when this Love is gone, that will do instead of it, by which a true Disciple can be known, For by this shall all Men know that ye are my Disciples, if ye have Love to one

† The late Rev. Mr. R. Trail.

another, John xiii. 35. There are Twenty Things by which a Party Man may be known to the World, and distinguish'd from others. *By this shall all Men know* to what Denomination you have filed off from the Christian Name, *if you have the Shibboleth*; but that only shews the *Partisan*, and not the *Christian*. The Christian, the *Disciple* is not to be known, but by this, *If ye have Love* one to another. Nothing else shews him, so as to demonstrate the Real Character. Not *Baptism*, witness *Simon Magus*. Not *External Communion* with any Church in the World; this could not distinguish *Judas* from *Peter*. Not any outward *Forms* and *Modes* of Worship; for here the Hypocrite may be as loud, and as long, as the most sincere, and out-do him too in all the Postures and Modes in Fashion. Not the greatest Attainments in *Gifts* and *Parts*; for *tho' I speak with the Tongue of Men and Angels, and had all Knowledge, and have not Charity, I am become as a sounding Brass or a tinkling Cymbal.*

Not

Not the *Profession* of any Doctrine, or of all the Doctrines of Christianity, whether bundled up in a Confession, or Retail'd out in single Articles; for this Profession may be made by those who believe nothing of the Matter; or if they do believe the Christian Doctrine, but have not the Christian Temper, they have got no farther than Devils and wicked Men have arrived. No farther than what a Man may go to, and yet be *Nothing*. For *tho' I understood all Mysteries, and all Knowledge, and had all Faith — and have no Charity, I am Nothing*. Finally, not *Miracles* themselves can shew the Christian, without this. In Christ's Name have many done wonderful Works, to whom he will yet say, *Depart from me, I know you not*. For, *tho' I could remove Mountains, and have not Charity, I am Nothing* *. This is the Stress which

* To separate Goodness and Mercy from God, Compassion and Charity from Religion, is to make the Two best Things in the World, God and Religion, good for nothing. Tillot.

the Spirit of Truth himself has laid up-
 on mutual Charity. And can Truth be
 endangered by the Regards due to *the*
Spirit, who beareth this Witness, because
the Spirit is Truth, 1 John v. 6. Be-
 sides, is not this as great a Truth as
 any, that without Charity, all Truth,
 Faith, and Knowledge, *are nothing*; as
 to pleasing God, or profiting our selves?
 So far are we from leaving Truth in
 the Lurch, by recommending Charity,
 that rather, *Hereby we know that we*
are of the Truth, and shall assure our
Hearts before him, if we love not in
Word, nor in Tongue, but in Deed and
in Truth, 1 John iii. 18, 19. Charity
 to our Brother will engage us to en-
 deavour his better Information, and to
 rescue him from any Errors we can
 possibly convince him of. Zeal for
 Truth arises from abundant Charity to
 the Souls of Men: So that Charity
 and Zeal are nearly ally'd, if they
 are genuine; and should not be repre-
 sented as standing in opposition one to
 the other.. If I have a Zeal for Chari-
 ty, as *the Bond of Perfection,* and a
 fair

fair Stage for universal Truth; and if I have a Charity even for that Zeal, the manner of whose Operation may be something offensive, and liable to Exception; while I believe the Intention is as honest as my own, I demand of all the Sons of Strife and Discord, who speak and write from the Bitterness of their own Minds, and the mistaking the Minds of others, whether this does not come nearest to that *Wisdom that is from Above, which is pure, and peaceable, and gentle, and easy to be entreated* — —

LET us have a *Care of forfeiting* this Good Will of God, or obstructing the Issues of it by our Sins.

OUR former Sins have made us unworthy of the Blessing of this Day. Our continuing in Sin will render us incapable of what the Good Will of God may have in reserve for us. Let us Unite our earnest Prayers for the *Peace of Jerusalem*, and the *Good of his Chosen*. And accompany our Prayers with Repentance and Reformation; without which

E they

they will be but Abomination to the Lord. Politicians may despise this Way as much as they please, but without it, I am sure God will despise all their other Ways. We have all contributed towards that Measure of Iniquity, which if once *fill'd up*, the Good Will of God may be turned into a just Indignation. There's no Remark more common among ancient Historians, than this, that when a State is corrupted with Avarice and Sensuality, it was in the nearest Danger of being betrayed and sold. What tho' we were, more than we are, reformed in Doctrine and Worship? Nothing can save us that does not sanctify us, and reform us in our Morals. Nothing else can save our Souls from Damnation, for *without Holiness no Man shall see the Lord*; nor our Nation from Ruin and Confusion; *Only fear the Lord and serve him in Truth, with all your Heart; for consider how great Things he hath done for you. But if ye shall still do wickedly, ye shall be consumed both ye and your King.**

* Sam. xii. 24, 25.

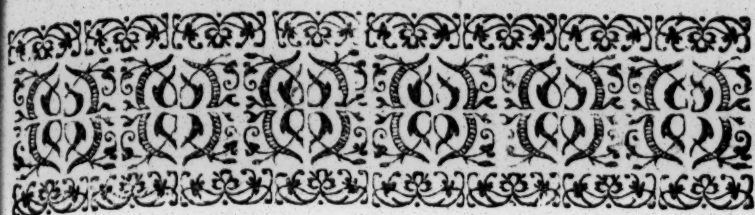
To fear and serve God then is to be Loyal as well as Religious. It is at once to do our Duty to God and the King. It contributes to the Guard and Security of his Person, to the Glory of his Administration, to the Prosperous State of *Great-Britain*. All which, doing wickedly, tends so to undermine, that a wicked Man is, so far, a bad Subject. He won't part with a Lust to please his *God*, or preserve his *King* and Country.

MAY the Good Will of God attend the Person and Reign of our King. May he long continue the *Defender of our Faith*, the Asserter of Liberty, and Maintainer of Civil Rights. May the happy Influence of his Government extend to all *Europe*, as the Support of his Allies and Friends, the Terror of his Enemies, the Guardian of the Protestant Interest, the Refuge of the Oppressed and Persecuted, and the Delight of his People. And when full of Days and Glory he shall be gathered to his Fathers, may the Day of his Death be *better* to him *than the Day of his Birth*; or the

Day of his *Coronation*: As Eternal Life and Glory is better than Temporal; and the Crown that *fades not away*, is better than all earthly Crowns put together. And when this Temporal Crown shall descend upon his Royal Son, may the Glories of it shine brighter and brighter; and be carried thro' every Succession to a still greater height, by the *Good Will of God*, to our latest Posterity. *Amen.*

F I N I S.





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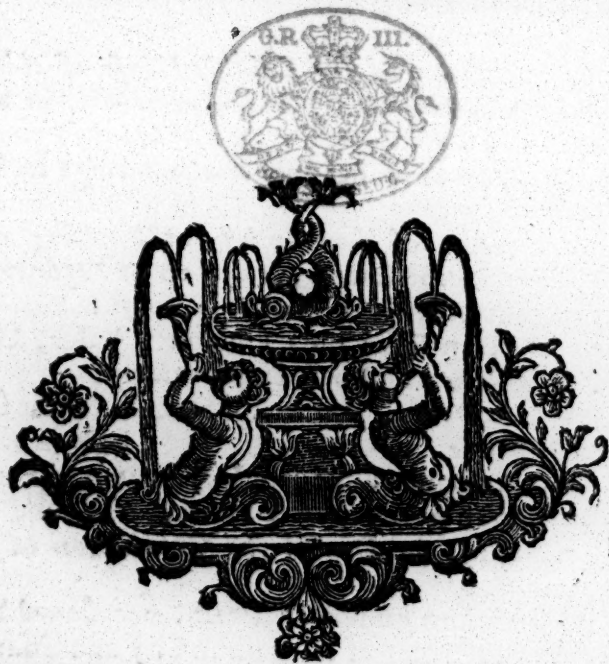
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